My aspiration is that this English translation will prove valuable to wise individuals who wish to expand their knowledge of both Pali and English, while deepening their devotion to the Blessed One.

Ashin Kelāsa

VICITRAVANDANĀ GĀTHĀ ❁ by Most Venerable Shwekyin Sayadaw I ❁ Tr. Ashin Kelasa, Dhāmmacariya B.A. (Philo) M.A. (Buddhism)

# VICITRAVANDANĀ

by Most Venerable Shwekyin Sayadaw I


Translated by

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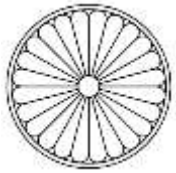
# VICITRAVANDANĀ

by Most Venerable Shwekyin Sayadaw I



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**Brief Biography of**
**the most Venerable Shwekyin Sayadaw**

Shwekyin Sayadaw was born in 1184 Myanmar Era (1743 AD) in Shwe-kyin village, upper Myanmar. At 7, he learned basic Buddhism from Venerable **Varabuddhi**, the village monastery head, and under his guidance, at 14, he became a novice monk with the name of **'Shin Jāgara.'**

He continued to study Buddhism under various learned teachers of surrounding villages and cities, and with a special emphasis on meditation technique from Tha-lone Sayadaw. At 20, he was fully ordained by Venerable Varabuddhi and embraced rigorous ascetic practices.

In 1222 M.E. (1860 AD), King Mindon granted the **Swekyin Monastery** to him in Mandalay, marking the start of the **Sweyin sect**. The King entrusted his sons' education to the Sayadaw. He appeared to be a dedicated pilgrim, as evidenced by his visits to sacred sites such as Shwsettaw in Minbu and his foreign journey to Sri Lanka in 1239 M.E (1877 AD) to venerate the Tooth Relic.

In 1239 M.E., during the Sayadaw's absence in Sri Lanka, King Mindon passed away. King Thebo, who was King Mindon's son, requested the Sayadaw to come back to Myanmar. He did so, and continued his spiritual work until his peaceful passing in 1255 M.E. (1893 AD)at the age of 71.

He authored more than 29 books, including '**Vicitravandanā**,' the present translation of which was written in 1245 M.E. (1883 AD). Shwekyin Sayadaw was a close friend of ***Aokepho*** Sayadaw, the ***Dvāra sect*** founder, and was five years his senior. ❐



## PREFACE

When I was young and still a novice, I memorized certain specific verses through carefully listening to my teacher, a monk, as he chanted them, because these were very easy to chant and commit to memory. It was later revealed that these verses were the Vicitravandanā Gathās, originally authored by the most respected First Shwekyin Sayadaw.

These verses have become deeply rooted in my heart due to my frequent reading of them. Their remarkable Pāli verse writing style has resonated with me since my youth, and I have cherished them ever since. Additionally, I have made it a personal mission to share them with individuals interested in chanting these verses, which is why I have committed them all to memory now.

I came across some records indicating that the renowned Pāli scholar James Gray translated *the Vicitra vandanā* into English. Consequently, I wished to read the English translation. However, my attempt to locate it yielded no results. I inquired with some friends, but they were unable to provide any leads.

It was at this point that I resolved to take on the challenge of translating them myself, particularly for the benefit of those engaged in Pāli studies and deeply interested in Buddhism.

My translation process involved searching for equivalent words, studying each verse to grasp its true meaning, and creating paraphrases. For certain Pāli words, I even incorporated comprehensive meanings derived from the same author's word-by-word translations. In the footnotes, I provided these paraphrases as well.

My aspiration is that this English translation will prove valuable to wise individuals who wish to expand their knowledge of both Pāli and English, all while deepening their devotion to the Blessed One. ❐

Ashin Kelasa
September 11, 2023
---

**To the Path of Integrity**

In pursuit of the right path, let us steer clear of the treacherous and detestable roads, veering away from all that is tainted and unlawful.

Let this be the guiding principle for every individual, to adhere to the straight and righteous course.

In my own journey, I, too, shall avoid and refrain from treading the paths that are corrupt and condemned, choosing instead to embrace the virtues of the straight and honorable way.

May we all walk this path together, united in our commitment to goodness and integrity. ❐

***Dipayin Sayadaw***

Verse 4

**Pupphaṃ pupphampi chinantā,**
**chinantā vanamuppalaṃ.**
**Sīlaṃ Sīlampi esantā,**
**esantā vova sāsanaṃ.**

Verse 4

O Perfected One, just as those in this world who seek the most exquisite lotus flowers must journey to the grand lotus bush, similarly, those aspiring to uphold the highest precepts must turn to your teachings.

---

puppham pupphampi = the most exquisite lotus flowers
chinantā, chinantā = who seek
vanamuppalaṃ = to the grand lotus bush
sīlaṃ Sīlampi = the highest precepts
esantā, esantā = those aspiring to uphold
vova sāsanaṃ = must turn to your teachings.

***

**Nature of the Buddha**

**Garahitabbaṃ garahatieva,**
**pasaṃsitabbañca pasaṃsitameva.**

The Buddha condemns those deserving of blame and applauds those who merit praise.



## VICITRAVANDANĀ

***Namo tassa bhagavato arahato sammāsambuddhassa.***

**Reverence for the Buddha, who embodies knowledge, wisdom, morality, and ascetic practices (suta, paññā, sīla, and dhutañga).**

Verse 1

**Paññavaṃ Paññavā Buddha,**
**sutavaṃ sutavā tula.**
**Bhagavaṃ bhagavā bhontaṃ,**
**bhontaṃ vandāmi bhontaguṃ.**

Verse 1

The Buddha, surpasses all individuals in knowledge, wisdom, and glory; he is the incomparable one. I pay obeisance to him, who could bring an end to the existence of both human and heavenly beings and who has previously attained Nibbāna, the end of existence.

---

paññavaṃ Paññavā = surpasses all individuals in wisdom
buddha = the Buddha
sutavaṃ sutavā = surpasses all individuals in knowledge
atula = the incomparable one
Bhagavaṃ bhagavā = surpasses all individuals in glory
bhontaṃ = abhavantaṃ= beings not in end of existence
bhontaṃ = bhavantaṃ = has previously attained Nibbāna
vandāmi = I pay obeisance to him
bhontaguṃ = who has previously attained Nibbāna

***

Verse 2

**Loṇaṃ loṇampi pacantā,**
**upaggatā mahodadhiṃ.**
**Sutaṃ sutampi esantā,**
**esantā vova sāsanaṃ.**

Verse 2

O Blessed One, just as those in this world who seek to gather a vast quantity of salt must embark on a journey to the mighty ocean, likewise, those in pursuit of abundant knowledge must solely seek guidance from your teachings.

---

ioṇaṃ loṇampi = a vast quantity of salt
pacantā = who koos = who seek to gather
upaggatā = must embark on a journey to
mahodadhiṃ = the mighty ocean
sutaṃ sutampi = abundant knowledge
esantā esantā = those in pursuit of
vova sāsanaṃ = must solely seek guidance from your teachings

***

**No weapon**
**adantena asatthena, nāgo danto mahesinā (Vi 4, 357).**

The Buddha successfully tamed the elephant Nalāgiri without using a stake or weapon.



Verse 3

**Pabhaṃ pabhampi icchantā,**
**icchantāpi divākaraṃ.**
**Paññaṃ Paññampi esantā,**
**esantā vova santikaṃ.**

Verse 3

O Enlightened One! Just as those in this world who seek the brightest light instinctively turn their gaze toward the sunlight, similarly, those on the path to profound wisdom should exclusively seek your guidance and presence.

---

pabhaṃ pabhampi = the brightest light instinctively
icchantā = icchantāpi = who want, seek
divākaraṃ = toward the sunlight
paññaṃ Paññampi = profound wisdom
esantā = esantā = skeers = those on the path to
vova santikaṃ = should exclusively seek your guidance and presence

***

**Think differently**

**nācintayanto puriso, visesamadhigacchati (Jā 1, 27).**

An individual who does not think differently would not reap the benefits of innovation.

Verse 8

**Sutavaṃ sutavaṃ etaṃ,**
**pañavaṃ pañavaṃ tulaṃ.**
**Sīlavaṃ sīlavaṃ santaṃ,**
**tapavaṃ tapavaṃ name.**

Verse 8
O Fully Awakened One! You are truly a Blessed Being who has transcended knowledge, wisdom, morality, and virtue. I respectfully and humbly bow before you, recognizing your peerless and tranquil nature.
---

Sutavaṃ sutavaṃ = who has transcended knowledge
etaṃ = etādisaṃ = such indeed, truly
pañavaṃ pañavaṃ = (who has transcended) wisdom
atulaṃ = peerless
Sīlavaṃ sīlavaṃ = (who has transcended) morality
tapavaṃ tapavaṃ = (who has transcended) virtue
santaṃ = tranquil nature
name = I respectfully and humbly bow before you

***

**Don't seek financial gain**

**Dhammena na vaṇiṃ care (Udāna, 156).**

Refrain from seeking financial gain when delivering Dhamma talks.



Verse 5

**Gandhaṃ Gandhampi cinantā,**
**cinantā vanacandanṃ.**
**Tapaṃ tapampi esantā,**
**esantā vova sāsanaṃ.**

Verse 5
O Fully Awakened One! Just as those in this world who seek the finest perfumes must venture to the grand sandalwood forest, likewise, those aspiring to embody the highest virtues must turn to your teachings of exemplary conduct.
---

Gandhaṃ Gandhampi = the finest perfumes
cinantā, cinantā = who seek
vanacandanṃ = must venture to the grand sandalwood forest
Tapaṃ tapampi = to embody the highest virtues
esantā, esantā = those aspiring
vova sāsanaṃ = must turn to your teachings of exemplary conduct

***

**Good attention**

**sādhukaṃ manasikārāyattā hi sāsanasampatti.**
**(Saṃ-ṭha 2, 2).**

The prosperity in the Dispensation is effectively managed through intelligent attention.

Verse 6

**Maṇiṃ Maṇimpi icchantā,**
**icchantā maṇipabbataṃ.**
**Dhammaṃ dhammampi pattentā,**
**pattentā vova sāsantikaṃ.**

Verse 6

O Blessed One! Just as those in this world who seek the finest ruby must ascend to the mountain of ruby known as Vebhula, similarly, those who aspire to attain the highest understanding of the Dhamma must come into your presence.

---

maṇiṃ Maṇimpi = the finest ruby
icchantā, icchantā = who wnat or seek (after seek)
maṇipabbataṃ = the mountain of ruby (known as Vebhūla)
dhammaṃ dhammampi = the highest understanding of the Dhamma
pattentā, pattentā = who aspire to attain (again and again)
vova sāsantikaṃ = must come into your presence

***

**Don't be headless**
**na majjetha yasaṃ patto (Jā 2, 96).**

When you achieve fame, make sure to maintain your focus and direction.



Verse 7

**Chāyaṃ chāyampi esantā,**
**esantā maṇigūhakaṃ.**
**Sukhaṃ sukhampi pattentā,**
**pattentā vova sāsanaṃ.**

Verse 7

O Enlightened One! Just as those in this world seeking the finest shade must enter the ruby cave, likewise, those aspiring to attain the utmost happiness must heed your teachings.

---

chāyaṃ chāyampi = the finest shade
esantā, esantā = seeking (after seeking)
maṇigūhakaṃ = must enter the ruby cave
Sukhaṃ sukhampi = the utmost happiness
pattentā, pattentā = those aspiring (after aspiring)to attain
vova sāsanaṃ = must heed your teachings

***

**When in sick**

**ābādhe me samuppanne, sati me udhpajjatha.**
**ābādho me samuppanno, kālo me nappamajjituṃ.**
**(Theragāthā, 226)**

When I fall ill, I remind myself that I've become sick, and it's crucial not to neglect my meditation practice.

**Expressing admiration for the Buddha, characterized by virtues of concentration and patience (dhiti and khantī).**

Verse 12

**Cāleyyuṃ vidha sinneruṃ,**
**cāveyyuṃ vā mahiṃ mahiṃ.**
**Dhītiṃ dhītiṃ dhītimanta,**
**na vo sakkā caletave.**

Verse 12

O Blessed One! In this world, some may have the power to shake Mount Meru or move this massive globe. However, O Buddha, your unparalleled concentration remains unwavering, for your great steadiness of mind is unshakable.

---

cāleyyuṃ vā = some may have the power to shake
idha = In this world
sinneruṃ = Mount Meru
cāveyyuṃ vā = some may have the power to move
mahiṃ mahiṃ = this massive globe
dhītiṃ dhītiṃ = your unparalleled concentration
dhītimanta = O Buddha
na vo sakkā caletave = remains unwavering
dhītimanta = for your great steadiness of mind is unshakable.

***



**Acknowledging the Buddha's virtue of tolerance, which is khantī.**

Verse 9

**Suvaṇṇampi mahāvīra,**
**randhaṃ randhampi khantima.**
**Pabhāpabhaṃ vaṇṇā vaṇṇaṃ,**
**na caje sa sabhāvataṃ.**

Verse 9

O Omniscient One! You possess remarkable energy and patience. Similar to how, in this world, the more gold is refined, the more it becomes polished and beautiful, it never abandons its innate color and beauty.

---

suvaṇṇampi = gold
mahāvīra = you possess remarkable energy
randhaṃ randhampi = the more (gold) is refined
khantima = you possess remarkable patience
pabhāpabhaṃ = the more it becomes polished
vaṇṇā vaṇṇaṃ = the more it becomes beautiful
na caje = it never abandons
sa sabhāvataṃ = its innate color and beauty

***

Verse 10

**Maṇijoti mahāvīra,**
**dhotā dhotāpi khantima.**
**Jotanti jotanti jātā,**
**na caje sa sabhāvataṃ.**

Verse 10

O Omniscient One! Your energy and patience are truly remarkable. Just as in this world, the more a ruby is refined, the brighter it becomes, it never loses its innate color and beauty.

---

maṇijoti = a (real) ruby
mahāvīra = Your energy is truly remarkable
dhotā dhotāpi = the more (a ruby) is refined
khantima = Your patience is truly remarkable
jotanti jotanti jātā = the brighter it becomes
na caje = it never loses
sa sabhāvataṃ = its innate color and beauty

***

**Everything just keeps happening by itself**

**kammassa kārako natthi, vipākassa ca vedako.**
**suddhadhammā pavattanti, evaṃ sammadassanaṃ.**

Nobody does something and then gets something in return. Everything just keeps happening by itself, and that's how it is. There's no other way to think about it.

***



Verse 11

**Eavaṃ loke mahā paññā,**
**duṭṭha duṭṭhehi dhītima.**
**Duṭṭho duṭṭhopi bhavanto,**
**aduṭṭho duṭṭha duṭṭhato.**
**Etādisaṃ khantiṃ khantiṃ,**
**santiṃ santiṃ bhavaṃ name.**

Verse 11

In this way, the Blessed One, possessing profound wisdom and serenity, remains unshaken in this world when even the worst individuals are insulted, abused, or harmed. You never harbor anger toward them. Truly, you are unparalleled in tolerance and serenity. I bow to you with the utmost respect and humility.

---

eavaṃ loke = In this way, in this world
mahā paññā = possessing profound wisdom
duṭṭha duṭṭhehi = the worst individuals
dhītima = possessing profound serenity
duṭṭho duṭṭhopi = when even (the worst individuals are) insulted, abused, or harmed
bhavanto = the Blessed One
aduṭṭho = remains unshaken
duṭṭha duṭṭhato = the worst individuals are insulted abused, or harmed
etādisaṃ = such a person
khantiṃ khantiṃ = you are unparalleled in tolerance
santiṃ santiṃ = you are unparalleled in serenity
bhavaṃ name = I bow to you with the utmost respect and humility.

***

Portraying the serene essence of the Buddha's teachings or Buddha Sasana's Beauty.

Verse 16

**Yojentaṃ osadhaṃ buddhaṃ,**
**maggaṅgaṃ osadhaṃ dhammaṃ.**
**Piventaṃ osadhaṃ saṃghaṃ,**
**rogiko tamahaṃ vande.**

Verse 16

I pay homage to the Three Jewels: The Buddha, who formulates the healing wisdom of Path; the profound remedy of the Noble Eightfold Path; and the Sangha, who administers this medicine to those seeking inner peace. With mental obstacles that afflict me like a disease, I humbly extend my profound respect to these three sacred Jewels.

---

Yojentaṃ osadhaṃ = who formulates the healing wisdom of Path
buddhaṃ = The Buddha
maggaṅgaṃ osadhaṃ = the profound remedy of
dhammaṃ = the Noble Eightfold Path
piventaṃ osadhaṃ = who administers this medicine (to those seeking inner peace)
saṃghaṃ = the Sangha
rogiko = with mental obstacles that afflict me like a disease
tamahaṃ = to these three sacred Jewels
vande = I humbly extend my profound respect

***



Verse 13

Nadiṃ nadimpi sosetuṃ,
khīyetuṃ vā mahodadhiṃ.
Khantiṃ khantiṃ khantimanta,
na vo sakkā khīyetave.

Verse 13

O Awakened One! In this world, there may be individuals who could drain vast and smaller rivers or exhaust the mighty ocean. Yet, O Buddha, possessing unparalleled tolerance, no one could ever deplete your immense forbearance.

---

nadiṃ nadimpi = vast and smaller rivers
sosetuṃ = (there may be individuals who) could drain
khīyetuṃ vā = or exhaust
mahodadhiṃ = the mighty ocean
khantiṃ khantiṃ = your immense forbearance
khantimanta = possessing unparalleled tolerance
na vo sakkā = no one could ever
khīyetave = deplete

***

**Don't insult bhikkhus**

**ekabhikkhusmimpi hi agārave kate saṃghe katoyeva hoti (Ma-ṭha 1, 57).**

When you insult a single Bhikkhu, you are essentially insulting the entire Sangha community.

Verse 14

**Vāreyyuṃ vā ukkāpātaṃ,**
**bādheyyuṃ kulisaṃ sataṃ.**
**Ñāṇaṃ ñāṇaṃ mahā paññā,**
**na vo sakkā bādhetave.**
**Etādisaṃ dhītimantaṃ,**
**khantimaṃ paññavaṃ name.**

Verse 14

O Blessed One! In this world, there may be those who can prevent a falling meteor or hinder the descent of hundreds of thunderbolts. However, you are endowed with the greatest wisdom, and none can obstruct the flow of your profound insight. I humbly pay my respects to the one who embodies unwavering concentration, boundless tolerance, and unmatched wisdom.

---

vāreyyuṃ vā = (there may be those who) can prevent or
ukkāpātaṃ = a falling meteor
bādheyyuṃ = hinder
kulisaṃ sataṃ = the descent of hundreds of thunderbolts
ñāṇaṃ ñāṇaṃ = the flow of your profound insight
mahā paññā = endowed with the greatest wisdom
na vo sakkā bādhetave = none can obstruct (vo = your)
etādisaṃ dhītimantaṃ = to the one who embodies unwavering concentration
khantimaṃ = one who embodies boundless tolerance
paññavaṃ = one who embodies unmatched wisdom
name = I humbly pay my respects

***



**Commending the Buddha's consistency in aligning his actions with his words (yathāvāvī and tathākārī).**

Verse 15

**Dumbare dumbare pupphaṃ,**
**sase sasepi visāṇaṃ.**
**Padumaṇ nagagge jāye,**
**na saccaṃ vo kudā bhave.**
**Etādisaṃ yathākāriṃ,**
**tathāvādiṃ muniṃ name.**

Verse 15

In this world, even a Dumbara tree that has never blossomed could bloom, rabbits might grow horns, and lotus flowers might appear atop a waterless mountain. However, for you, the Blessed One, speaking an untruth shall never occur. I humbly bow before your lotus-like feet, O great Sage, whose actions match his words.

---

dumare dumare = even a Dumbara tree
pupphaṃ = blossomed (could bloom)
sase sasepi = every rabbit
visāṇaṃ = (might grow) horns
padumaṇ = lotus flowers
nagagge jāye = might appear atop a waterless mountain
na saccaṃ = speaking an untruth
vo kudā bhave = for you, shall never occur
etādisaṃ yathākāriṃ tathāvādiṃ = such one, whose actions match his words
muniṃ = the great Sage
name = I humbly bow before your lotus-like feet

***

Verse 20

**Magā magā sujīvanti,**
**merumhi acale cale.**
**Sunissitā sukhedhantā,**
**bhavataṃ sāsane tathā.**

Just as small antelopes and large wild beasts can live long and happy lives life by dwelling at the foot of Mount Meru, likewise, O Omniscient Buddha, within your Dispensation,

---

magā magā = small antelopes and large wild beasts
sujīvanti = can live long lives
merumhi acale cale = at the foot of Mount Meru
sunissitā = by dwelling
sukhedhantā = can live happy lives
bhavataṃ sāsane = within your Dispensation
tathā = likewise

***

**No Brahmā God**

**na hettha devo brahmā vā, saṃsārassatthikārako.**
**suddhadhammā pavattanti, hetusambhārapaccayā.**

Here, there is no Brahmā God who creates the cycle of births. Instead, things happen because of causes and parts coming together.

***



Verse 17

**Karontaṃ uḷumpaṃ buddhaṃ,**
**maggaṅgaṃ uḷumpaṃ dhammaṃ.**
**Pācentaṃ uḷumpaṃ saṃghaṃ,**
**dakiko tamahaṃ vande.**

Verse 17

I humbly pay my respects to the Three Jewels: The Buddha, who discovered the noble Eightfold Path, akin to a guiding raft; the Dhamma, the profound teachings that serve as a guiding raft; and the Sangha, steadfastly navigating this raft toward their chosen destination. In the ever-flowing currents of Samsāra, I humbly express my profound reverence for these sacred Three Jewels.

---

karontaṃ uḷumpaṃ = who discovered the noble Eightfold Path, akin to a guiding raft
buddhaṃ = The Buddha
maggaṅgaṃ uḷumpaṃ = the profound teachings that serve as a guiding raft
dhammaṃ = the Dhamma
pācentaṃ uḷumpaṃ = steadfastly navigating this raft toward their chosen destination
saṃghaṃ = the Sangha
dakiko = in the ever-flowing currents of Samsāra
tamahaṃ vande = I humbly express my profound reverence for these sacred Three Jewels

***

Verse 18

**Sālā sālā suvaḍḍhanti,**
**himavaṃ himavaṃ calaṃ.**
**Sunissitā supupphantā,**
**bhavataṃ sāsane tathā.**

Verse 18

Much like how both small and large trees, despite lacking hardwood, thrive and flourish in the presence of the Himalayan mountains' abundant snow, similarly, O Omniscient Buddha, within your Dispensation,

---

Sālā sālā = both small and large trees, despite lacking hardwood
suvaḍḍhanti = thrive
himavaṃ himavaṃ calaṃ = the Himalayan mountains' abundant snow
sunissitā = in the presence of
supupphantā = flourish
bhavataṃ sāsane = within your Dispensation
tathā = similarly

***

**Anyone cann't take Buddha's life**

**aṭṭhāna metaṃ bhikkhave anavakāso, yaṃ parūpakkamena tathagataṃ jīvitā voropeyya.**
**(V 4, 355)**

It is utterly impossible and inconceivable for anyone to take the life of the Buddha.



Verse 19

**Bhikkhū bhikkhū sīlavantā,**
**samātapena pupphino.**
**Etādise vuḍḍhaṭṭhāne,**
**sāsane na rame ko nu.**

Verse 19

Bhikkhus, both young and old, who diligently practice virtues and embrace Dhutanga ascetic practices, flourish and grow. Who wouldn't be content with your Dispensation, which is like mount Himalaya and where one can cultivate noble Dhamma and experience spiritual growth?

---

bhikkhū bhikkhū = Bhikkhus, both young and old
sīlavantā = who diligently practice virtues
samātapena = embrace Dhutanga ascetic practices
pupphino = flourish and grow
etādise = which is like mount Himalaya
vuḍḍhaṭṭhāne = where one can cultivate noble Dhamma and experience spiritual growth
sāsane = your Dispensation
na rame ko nu = Who wouldn't be content with

***

Verse 24

**Padamā padamā supupphanti,**
**sutaḷākaṃ sunissitā.**
**Samantā nānā disāsu,**
**vāyentā surabhiṃ sadā.**

Verse 24

Just as all lotus flowers thrive in a spacious, water-filled pond, continuously emitting a delightful fragrance that can be appreciated from various surrounding locations, and

---

padmā padmā = all lotus flowers
supupphanti = thrive
sutaḷākaṃ sunissitā = in a spacious, water-filled pond
samantā nānā disāsu = from various surrounding locations
vāyentā surabhiṃ = emitting a delightful fragrance that can be appreciated
sadā = continuously

***

**Buddha's Word**

**yo ca tathāgatassa vacanaṃ sampaṭicchati, tassa taṃ dīgharattaṃ hitāya sukhāya hoti (Vi-ṭha 1, 189).**

Those who embrace the teachings of the Buddha will experience lasting happiness and great goodness.



Verse 21

**Munī munī dhammakāmā,**
**samācārā sukhedhino.**
**Etādise sukhaṭṭhāne,**
**sāsane na rame ko nu.**

Verse 21

Bhikkhus of all ages, aspiring for Enlightenment through virtuous conduct, can lead long and safe lives. Who wouldn't find contentment in your Dispensation, akin to the Himalayan mountains, where one can live joyfully?

---

munī munī = Bhikkhus of all ages
dhammakāmā = aspiring for Enlightenment
samācārā = through virtuous conduct
sukhedhino = can lead long and safe lives
etādise = akin to the Himalayan mountains
sukhaṭṭhāne = where one can live joyfully
sāsane = in your Dispensation
na rame ko nu = Who wouldn't find contentment

***

**Buddha's Life**

**Buddhanaṃ jīvitassa na sakkā kenaci antarāyou kātuṃ (Vi-ṭha 1, 147).**

The lives of Buddhas cannot be brought to an end by anyone.

***

Verse 22

**Pakkhī pakkhī suramanti,**
**sunigrodhaṃ sunissitā.**
**Taṃ taṃ phalaṃ subhuñjantā,**
**bhavataṃ sāsane tathā.**

Verse 22

Much like how both small and large birds experience great joy when they find a flourishing Banyan tree filled with ripe fruits, relishing their meal, similarly, O Blessed One, within your Teachings,

---

pakkhī pakkhī = both small and large birds
suramanti = experience immense joy
sunigrodhaṃ = a bountiful Banyan tree laden with fruits to feast upon
sunissitā = when they find
taṃ taṃ phalaṃ subhuñjantā = relishing their meal
bhavataṃ sāsane = within your Teachings
tathā = similarly

***

**Kamma's result**

**kammavipāko nāma na sakkā kenaci paṭivāhituṃ.**
**(Vi-ṭha 2, 4)**

The outcome of Kamma cannot be prevented by anyone.



Verse 23

**Tumhaṃ dāyaṃ subhuñjantā,**
**sāmaṇerā munī munī.**
**Etādise rammaṭṭhāne,**
**sāsane na rame ko nu.**

Verse 23

Bhikkhus and Sāmaṇeras, finding happiness and benefiting from your two-fold legacy, (can experience profound happiness.) Who wouldn't find contentment in your teachings, much like the Banyan tree, which brings joy to those who embrace them?

---

tumhaṃ dāyaṃ = your two-fold legacy (heirs of mundane and supramundane?)
subhuñjantā = benefiting from
sāmaṇerā munī = Bhikkhus and Sāmaṇeras
munī = finding happiness
(suramanti = can experience profound happiness.)
etādise = akin to the Banyan tree
rammaṭṭhāne = which brings joy to those who embrace them
sāsane = in your Teachings
na rame ko nu = Who wouldn't discover contentment?

***

Verse 28

**Puthujjanā riyāyanti,**
**bhavataṃ sāsane ratā.**
**Payabbhayaṃ atikkantā,**
**sīlavantā samācārā.**
**Etādise khemaṭṭhāne,**
**sāsane na rame ko nu.**

Verse 28

Similarly, O Omniscient Buddha, those who take joy in your noble teachings and possess virtue and good deeds can transcend the perils of four woeful planes. Even if they are ordinary individuals, they can behave like noble souls. In such a Dispensation, where safety is assured, who could possibly remain dissatisfied?

---

puthujjanā = ordinary individuals
riyāyanti = they can behave like noble souls
bhavataṃ sāsane = in your noble teachings
ratā = those who take joy
apāyabbhayaṃ = the perils of four woeful planes
atikkantā = can transcend
sīlavantā samācārā = possess virtue and good deeds
etādise sāsane = in such a Dispensation
khemaṭṭhāne = where safety is assured
na rame ko nu = who could possibly remain dissatisfied?

***



Verse 25

**Sālī sālī suphalanti,**
**mahā meghaṃ sunissitā.**
**Samantā nānākhettesu,**
**bhavataṃ sāsane tathā**.

Verse 25

Just as both small and large paddy fields produce abundant crops depending on the heavy rains in the entire different areas, similarly, O Blessed One, within your noble Dispensation;

---

sālī sālī = small and large paddy fields
suphalanti = produce abundant crops
mahā meghaṃ sunissitā = depending on the heavy rains
samantā nānākhettesu = in the entire different areas
bhavataṃ sāsane = within your noble Dispensation
tathā = similarly

***

**Mara's Admiration for Buddha's Disciples**

**Sabbe vijatasañgāmā, bhayātīta yasassino.**
**Modanti saha bhūtehi, savakā te jane tutā.**
**(D 2. 120)**

All five hundred Arahats have successfully conquered both internal impurities and external challenges, exemplifying fearlessness. Their renown has spread widely, and now your disciples celebrate their status as Arahats, earning recognition among the people.

***

Verse 26

**Bhikkhū bhikkhū suvaḍḍhanti,**
**sīlavantā samāvatā.**
**Phalā phalehi phalantā,**
**maggā maggehi pupphino.**
**Etādise vaḍḍhaṭṭhāne,**
**sāsane na rame ko nu.**

Verse 26

Bhikkhus of all ages, who, with a keen awareness of the dangers of Samsāra and a deep commitment to virtuous living and Dhutanga practices, thrive by comprehending the path and steadily progressing towards its fruition. Who could remain unsatisfied in such a Dispensation, where one can reap benefits in this life and the hereafter?

---

bhikkhū bhikkhū = with a keen awareness of the dangers of Samsāra
bhikkhū bhikkhū = Bhikkhus of all ages
suvaḍḍhanti = thrive
sīlavantā = with a deep commitment to virtuous living
samāvatā = with Dhutanga practices
maggā maggehi pupphino = by comprehending the path
phalā phalehi phalantā = steadily progressing towards its fruition
etādise sāsane = in such a Dispensation
vaḍḍhaṭṭhāne = where one can reap benefits in this life and the hereafter
na rame ko nu = Who could remain unsatisfied

***



Verse 27

Sasakāpi sīhāyanti,
merumhi pabbate ṭhitā.
Ahiṃsitā byagghādīhi,
khemino akuto bhayā.

Verse 27

Just as the small rabbits living at the base of Mount Meru, untouched by tigers and the like, and therefore safe from danger, can run swiftly like lions;

---

sasakāpi = the small rabbits
sīhāyanti = can run swiftly like lions
merumhi pabbate ṭhitā = living at the base of Mount Meru
ahiṃsitā byagghādīhi = untouched by tigers and the like
khemino = safe
akuto bhayā = from danger

***

**Take refuge in trimple gem**

**tesu cittappasādopi, dukkhato parimocaye.**
**pagevā nukiriyā tesaṃ, dhammassa anudhammato.**

By dedicating oneself solely to these three gems, freedom from suffering can be attained. It goes without saying for those who diligently follow and practice their teachings.

Verse 32

**Santā santā riyāyanti,**
**bhavataṃ sānane ratā.**
**Uttamārahattadhajā,**
**narānarehi pūjitā.**
**Etādise guṇiṭṭhāne,**
**sāsane na rame ko nu.**

Verse 32

Similarly, O Revered One, those who derive joy from your profound teachings and don the saffron robe, akin to the banner of an Arahat, are revered by people of all generations. Whether they are ordinary or noble individuals, they can exhibit noble virtues. In such a Dispensation, characterized by a strong commitment to integrity, who could ever remain discontented?

---

santā santā = whether they are ordinary or noble individuals
ariyāyanti = they can exhibit noble virtues
bhavataṃ sānane ratā = those who derive joy from your profound teachings
uttamārahattadhajā = don the saffron robe, akin to the banner of an Arahat
narānarehi pūjitā = are revered by people of all generations
etādise sāsane = In such a Dispensation
guṇiṭṭhāne = characterized by a strong commitment to integrity
na rame ko nu = who could ever remain discontented?

***



Verse 29

**Cātakāpi takkhāyanti,**
**vehāsaṭṭhā vihaṅgamā.**
**Bubhukkhaṃ uggivaṃ svānaṃ,**
**lajjāpentā yathāgatā.**

Verse 29

In this world, birds soaring through the sky easily outpace a hungry dog pursuing them from below, effortlessly flying wherever they please. Just as even a small Cātaka bird can soar like a Garuda bird.

---

cātakāpi = a small Cātaka bird
takkhāyanti = can soar like a Garuda bird
vehāsaṭṭhā = soaring through the sky
vihaṅgamā = birds
Bubhukkhaṃ uggivaṃ svānaṃ = a hungry dog pursuing them from below
lajjāpentā yathāgatā = effortlessly flying wherever they please

***

**Negative Thoughts**

**yebhuyyena hi sattānaṃ, vināse paccupaṭṭhite.**
**anayo nayarūpena, buddhi māgamma tiṭṭati.**
**(Vajia-ṭī, 69)**

When an individual is about to experience misfortune, negative thoughts frequently surface in their awareness.

Verse 30

**Putthjjanā riyāyanti,**
**bhavataṃ sāsane ratā.**
**Rāgaṃ dosaṃ vikkhambentā,**
**lajjāpetvāna pāpipaṃ.**
**Etādise jayaṭṭhāne,**
**sāsane na rame ko nu.**

Verse 30

Likewise, O Blessed One, those who find delight in your noble teachings and free themselves from greed and anger can humiliate Mara. Even if they are ordinary individuals, they can emulate noble souls. In a Dispansition like this, marked by triumph, who could possibly harbor discontent?

---

putthjjanā = ordinary individuals
ariyāyanti = they can emulate noble souls
bhavataṃ sāsane ratā = those who find delight in your noble teachings
rāgaṃ dosaṃ vikkhambentā = free themselves from greed and anger
lajjāpetvāna pāpipaṃ = can humiliate Mara
etādise jayaṭṭhāne sāsane = In a Dispansition like this, marked by triumph
na rame ko nu = who could possibly harbor discontent?

***



Verse 31

**Gijjha kākā haṃsāyanti,**
**nerumhi acale ṭhitā.**
**Sovaṇṇā abhirūpāva,**
**dassaniyā pāsādikā.**

Verse 31

The birds residing on the majestic Mount Meru are adorned with a golden hue, radiating exquisite beauty and a benevolent disposition. Even vultures and crows, when inspired, can appear as resplendent as golden swans.

---

gijjha kākā = vultures and crows
haṃsāyanti = can appear as resplendent as golden swans
nerumhi acale ṭhitā = the birds residing on the majestic Mount Meru
sovaṇṇā abhirūpāva = are adorned with a golden hue, radiating exquisite beauty
dassaniyā pāsādikā = a benevolent disposition

***

**Mind's Nature**
**dvinnaṃ cittānaṃ ekakkhane pavatti nāma natthi.**
**(Dī-ṭha 1, 57).**
Two different minds cannot exist simultaneously.

Verse 36

**Dussīlaṃ sīlavīyanti,**
**bhavataṃ sāsane rataṃ.**
**Kāle kāle dānaṃ demtā,**
**saṃghaṃ uddissa dāyakā.**

Verse 36

O Revered One, both humans and devas, with the noble intention of supporting the Ariya Sangha, frequently bestow alms upon the monks who, while observing fewer precepts, exhibit profound delight in your teachings. They regard monks with the same reverence as those with exemplary virtues.

---

dussīlaṃ = monks, while observing fewer precepts,
sīlavīyanti = regard monks with the same reverence as those with exemplary virtues
bhavataṃ sāsane =in your teachings
rataṃ = monks who exhibit profound delight
kāle kāle = frequently
dānaṃ demtā = bestow alms upon the monks
saṃghaṃ uddissa = with the noble intention of supporting the Ariya Sangha
dāyakā = both humans and devas

***



Verse 33

**Andhampi anandhiyanti,**
**bhūpālānaṃ kumārakaṃ.**
**Sugāravā subhāyantā,**
**nāgarikā janā janā.**

Verse 33

O Blessed One, in this world, the frightened citizens of the Kingdom respectfully pay their regards to the King's son, the prince. Even if he is blind, people treat him as if he were not blind.

---

andhampi = even if he is blind
anandhiyanti = people treat him as if he were not blind
bhūpālānaṃ kumārakaṃ = the King's son, the prince
sugāravā = respectfully pay their regards
subhāyantā = the frightened
nāgarikā janā janā = citizens of the Kingdom

***

**Buddha's Actions**

**sabbaṃ kāyakammaṃ buddhsaa bhagavato ñāṇānuparivatti, sabbaṃ vacīkammaṃ ñāṇānuparivatti, sabbaṃ manokammaṃ ñāṇānuparivatti.**
**(Cūḷaniddesa, 175.)**

Wise contemplation follows all physical, verbal, and mental actions of the Buddhas.

Verse 34

**Dupaññaṃ paññavīyanti,**
**bhavataṃ sāsane rataṃ.**
**Vuḍḍhakappabbajitampi,**
**narā narā supūjakā.**
**Etādise pujjāṭhāne,**
**sāsane na rame ko nu.**

Verse 34

Similarly, O Revered One, people greatly admire those monks who find happiness in your teachings, even if they, becoming a monk, may not possess knowledge. They hold these monks in high regard, treating them as if they were wise. In a situation where both humans and devas wish to pay their respects, how could any monk who aspires to be revered not experience joy?

---

dupaññaṃ = may not possess knowledge
paññavīyanti = treating them as if they were wise
bhavataṃ sāsane rataṃ = those monks who find happiness in your teachings
vuḍḍhakappabbajitampi = even if they, having gone forth when old, may not possess knowledge
narā narā supūjakā = people greatly admire
etādise pujjāṭhāne = in a situation where both humans and devas wish to pay their respects
sāsane na rame ko nu = how could any monk who aspires to be revered not experience joy?

***



Verse 35

**Dussīlā sīlavāyanti,**
**bhavataṃ sāsane ratā.**
**Sañcheyyaṃ guṇaṃ janentā,**
**saṃghagataṃ dakkhiṇakṃ.**

Verse 35

O Revered One, even monks with fewer precepts, but who possess great joy in your teachings, can bring significant benefits to those who offer alms with the intention of supporting the Sangha community. Therefore, monks with fewer precepts can also exhibit virtuous behavior akin to those with great virtues.

---

dussīlā = monks with fewer precepts
sīlavāyanti = can exhibit virtuous behavior akin to those with great virtues
bhavataṃ sāsane in your = teachings
ratā = who possess great joy
sañcheyyaṃ guṇaṃ janentā = can bring significant benefits
saṃghagataṃ = with the intention of supporting the Sangha community
dakkhiṇakṃ = to those who offer alms

***

Verse 40

**Yādiso pālileyyamhi,**
**dhanapālepi tādiso.**
**Yādiso vadhyañātīsu,**
**viṭṭūbhepi tādiso.**

Verse 40

You embody your loving-kindness not only towards elephant Pālileya, who served you respectfully, but also extend it to the aggressive elephant Dhanapāla, who attempted to harm you. Just as you shower loving-kindness upon your relatives, kindly bestow it upon Vitatubha, even though he was responsible for their demise.

---

yādiso = not only
pālileyyamhi = loving-kindness towards elephant Pālileya, who served you respectfully
dhanapālepi = the aggressive elephant Dhanapāla, who attempted to harm you
tādiso = but also
yādiso = Just as
vadhyañātīsu = you shower loving-kindness upon your relatives
viṭṭūbhepi = upon Vitatubha, even though he was responsible for their demise
tādiso = kindly

***



Verse 37

**Etādise lābhaṭṭhāne,**
**puññakkhette anuttare.**
**Sabbesampi sukhaṃ dente,**
**sāsane na rame ko nu.**

Verse 37

Who could find fault with this unique Dispensation, an unparalleled field of merit that has the potential to bring happiness to both humans and celestial beings, capable of bringing joy to both monks and laypeople?

---

etādise sāsane = this unique Dispensation
lābhaṭṭhāne = capable of bringing joy to both monks and laypeople
puññakkhette = field of merit
anuttare = unparalleled
sabbesampi = to both humans and celestial beings
sukhaṃ dente = that has the potential to bring happiness
na rame ko nu = who could find fault?

***

**No Jokes about Tisaraṇa**

**na bhikkhave buddhaṃ vā dhammaṃ vā saṃghaṃ ārabbha davo kātabbo (Vi 2, 259).**

Bhikkhus, refrain from making jests or jokes about the Buddha, the Dhamma, or the Sangha.

Extolling the Blessed One with affection
and compassion (mettā and dayā) .

Verse 38

**Yādiso mātumāyāyaṃ,**
**sundariyampi tādiso.**
**Yādiso piturājamhi,**
**suppabuddepi tādiso.**

Verse 38

You, O Blessed One, exemplify your compassion not only towards your own mother, Mahā Māyā, but also extend it to Sundarī, a female wanderer who accuses you of her husband. Just as you shower compassion upon your father, Suddhodana, you similarly bestow it upon Suppabuddha, even in the face of his aversion towards you.

---

yādiso = not only
mātumāyāyaṃ = exemplify your compassion towards your mother, Mahā Māyā
sundariyampi = extend it to Sundarī, a female wanderer who accuses you of her husband
tādiso = but also
yādiso = Just as
piturājamhi = you shower compassion upon your father, Suddhodana
suppabuddepi = you bestow it upon Suppabuddha, even in the face of his aversion towards you
tādiso = similarly

***



Verse 39

**Yādiso rāhulā nande,**
**devadattepi tādiso.**
**Yādiso ānande nande,**
**sunakkhattepi tādiso.**

Verse 39

You embody your compassion not only towards your son Rāhula and your younger brother Nanda but also extend it to Devadatta, who attempted to harm you. Just as you shower compassion upon Ānanda, who appreciates you, similarly bestow it upon Sunakkhatta, who has treated you poorly.

---

yādiso = not only
rāhulā nande = You embody your compassion towards Rāhula and Nanda
devadattepi = extend it to Devadatta, who attempted to harm you
tādiso = but also
yādiso = Just as
ānande nande = you shower compassion upon Ānanda, who appreciates you
sunakkhattepi = bestow it upon Sunakkhatta, who has treated you poorly
tādiso = similarly

***

**Appreciating the Buddha's virtue of treating all equally, regardless of circumstances (tādhi).**

Verse 44

**Yādiso ekako magge,**
**vesālī maggepi tādiso.**
**Etādisaṃ tādiṃ tādiṃ,**
**ko sakkā saddahetave.**

Verse 44

Who could resist believing in such a Blessed One, who possessed moral and wise qualities, displayed humility when wandering alone, and maintained serene composure when entering the city of Vesālī, accompanied by both humans and devas, while holding a majestic white umbrella?

---

yādiso = displayed humility
ekako magge = when wandering alone
vesālī maggepi = when entering the city of Vesālī
tādiso = maintained serene composure
etādisaṃ tādiṃ tādiṃ = such a Blessed One, who possessed moral and wise qualities
ko sakkā saddahetave = Who could resist believing in?

***



Verse 41

**Yādiso sasāvakesu,**
**titthiyesupi tādiso.**
**Yādiso vova attamhi,**
**sabbasattepi tādiso.**

Verse 41

You express your loving-kindness not only towards your disciples, who follow your teachings, but also hold the same thoughts in your heart for non-believers. Just as you seek freedom from enmity and danger while caring for your own well-being, you also extend this compassion to all living beings.

---

yādiso = not only
sasāvakesu = towards your disciples, who follow your teachings
titthiyesupi = hold the same thoughts in your heart for non-believers
tādiso = but also
yādiso = Just as
vova attamhi = you seek freedom from enmity and danger while caring for your own well-being
sabbasattepi = to all living beings.
tādiso = so also

***

Verse 42

**Etādisaṃ mettaṃ mettaṃ,**
**sabbesupi dayaṃ dayaṃ.**
**Sabbesampi sukhaṃ dentaṃ,**
**ko sakkā apiyetave.**

Verse 42

Who could resist cherishing and adoring such a Blessed One, who generously extends profound loving-kindness even to those who do not reciprocate or love him, and who shares happiness and compassion with all living beings?

---

Etādisaṃ = such a Blessed One
mettaṃ mettaṃ = who generously extends profound loving-kindness
sabbesupi dayaṃ dayaṃ = even to those who do not reciprocate or love him
Sabbesampi = with all living beings
sukhaṃ dentaṃ = who shares happiness and compassion
ko sakkā apiyetave = Who could resist cherishing and adoring?

***



Verse 43

**Yādiso verañje vasse,**
**tāvatiṃsepi tādiso.**
**Yādiso sañkasse pure,**
**pālileyyepi tādiso.**

Verse 43

O Blessed One, you endured a challenging three-month lent in Verañjā without food and maintained your serene disposition in the company of celestial beings in Tāvatiṃsā. Your benevolent thoughts remained unwavering as you were welcomed by both humans and devas in Sañkassa city after your descent. Equally steadfast were you during your solitary sojourn in the Pālileya forest throughout the three-month lent period.

---

yādiso = you endured a challenging
verañje vasse = three-month lent in Verañjā without food
tāvatiṃsepi = in the company of celestial beings in Tāvatiṃsā
tādiso = maintained your serene disposition
yādiso = Your benevolent thoughts remained unwavering
sañkasse pure = in Sañkassa city
pālileyyepi = in the Pālileya forest
tādiso = Equally steadfast were you

***

Verse 48

**Maṇayo ketavo loke,**
**divākarena jotare.**
**Padumāni ca pupphāni,**
**eteneva supphare.**

Verse 48

In this world, O Blessed One, just as a ruby banner shines brilliantly due to sunlight, and certain types of lotus flowers fully bloom only under the sun's rays,

---

maṇayo ketavo = a ruby banner
loke = in this world
divākarena = due to sunlight
jotare = shines brilliantly
Padumāni ca pupphāni = and certain types of lotus flowers
eteneva supphare = fully bloom only under the sun's rays

***

**Noble Silence**

**sannipatitānaṃ kho bhikkhave dvayaṃ karaṇīyaṃ dhammī vā kathā ariyo vā tuṇhībhāvo. (Udāna, p. 89)**

Bhikkhus, when you gather together, you have two options: discussing the Dhamma or observing noble silence.



Verse 45

**Ekenāpi vā pupphena,**
**amahaggena kena vā.**
**Ekavārammpi pūjento,**
**sukhitova bhavābhave.**
**Ediṃ jānaṃ bhisambuddhaṃ,**
**ko sakkā na pūjetave.**

Verse 45

A person, O Blessed One, who offers even a simple flower or a humble cup of water just once, can experience happiness in many future lifetimes. Who could refrain from making such an offering to the Fully Awakened One if they truly grasped its significance?

---

ekenāpi vā pupphena = who offers even a simple flower
amahaggena kena vā = or a humble cup of water
ekavārammpi pūjento = who offers even once
sukhitova bhavābhave = can experience happiness in many future lifetimes.
ediṃ jānaṃ = they truly grasped its significance
bhisambuddhaṃ = to the Fully Awakened One
ko sakkā na pūjetave = Who could refrain from making such an offering

***

Verse 46

**Bhiñkacchāpova chaddantaṃ,**
**garuḷhaṃ viya deṭṭubho.**
**Daṃsituṃ ussahantampi,**
**neva sakkā vidaṃsituṃ.**

Verse 46

Just like a young elephant has no chance against an adult Saddanta elephant, or a water-snake cannot pierce the skin of a snake king of Galuda, no matter how determined they are,

---

bhiñkacchāpova = just as a baby elephant
chaddantaṃ = an adult Saddanta elephant
garuḷhaṃ viya = just as a snake king of Galuda
deṭṭubho = a water-snake
daṃsituṃ ussahantampi = despite their determined efforts
neva sakkā vidaṃsituṃ = stands no chance against, cannot pierce

***

**Fame can lead you to downfall**

**phalaṃ ve kadalī hanti, phalaṃ veḷuṃ phalaṃ naḷaṃ.**
**sakkāro kāpurisaṃ hanti, gabbho assatarī yathā.**
**(V 4, 346)**

Just as the fruit of a banana tree can be lethal, the fruits of bamboo and reed trees can also have the same effect. Similarly, just as the fetus in the womb can lead to the extinction of the Assatara horse species, fame can also lead to the downfall of a morally corrupt individual.



Verse 47

**Nekānantā mārasenā,**
**jadiṃ jānaṃ tathāgataṃ.**
**Iddhimanto jutimano,**
**ko sakkā no nametave.**

Verse 47

So also, a vast multitude of Māra's army, despite their tremendous efforts, could not conquer you. Who could resist paying homage to the Blessed One once they fully grasp his profound significance?

---

nekānantā mārasenā = a vast multitude of Māra's army
jadiṃ jānaṃ = once they fully grasp
tathāgataṃ = to the Blessed One
Iddhimanto jutimano = his profound significance
ko sakkā no nametave = Who could resist paying homage

***

**Four Forrmost Things**

**maggānaṭṭañgiko seṭṭho, saccānaṃ caturo padā.**
**virago seṭṭho dhammānaṃ, dvipadānañca cakkhumā.**

Among all paths, the Eightfold Path stands as the most exemplary; among all truths, the Four Noble Truths shine the brightest; when it comes to virtues, passionlessness reighns supreme; and among individuals, the seeing One (the Buddha) emerges as the ultimate paragon.

**A lasting yearning to catch a glimpse of the Buddha.**

Verse 52

**Merumattehi dāmehi,**
**brahmā brahmā supūjayi.**
**Sambuddhaṃ dine dine,**
**visākhā nāthapiṇḍikā.**

Verse 52
Sahampati, the king of the Brahmās, presented a magnificent jewel-studded garland to the Blessed One. Furthermore, Lady Visākhā and the wealthy man Anāthapiṇḍika offered various alms daily.
---

merumattehi dāmehi = a magnificent jewel-studded garland
brahmā brahmā supūjayi = Sahampati, the king of the Brahmās, presented
sambuddhaṃ = to the Blessed One
dine dine = daily
visākhā = Lady Visākhā
nāthapiṇḍikā = and the wealthy man Anāthapiṇḍika
supūjayi = offered various alms

***



Verse 49

**Sutavantā paññavantā,**
**sīlavantā ca sabbhayo.**
**Bhontaṃ nissāya jotanti,**
**narā narehi pūjitā.**

Verse 49
Similarly, every noble individual, distinguished by their morality, knowledge, and wisdom, can radiate their virtues when they receive recognition and respect from both humans and celestial beings, relying solely on your influence.
---

sutavantā = every noble individual, distinguished by their knowledge
paññavantā = by their wisdom
sīlavantā = by their morality and
sabbhayo = every noble individual
bhontaṃ nissāya = relying solely on your influence
jotanti = can radiate their virtues
narā narehi = from both humans and celestial beings
pūjitā = they receive recognition and respect

***

Verse 50

**Ediṃ jānaṃ bhisambuddhaṃ,**
**sāsane bāhirepi vā.**
**Sutavantā paññavantā,**
**ke sakkā ususuyetave.**

Verse 50

Who, whether within your Dispensation or outside of it, and possessing extensive knowledge and wisdom, could possibly feel envy towards the Blessed One once they truly grasp the profound significance of his teachings?

---

Ediṃ jānaṃ = once they truly grasp the profound significance of his teachings
bhisambuddhaṃ = towards the Blessed One
sāsane bāhirepi vā = whether within your Dispensation or outside of it
Sutavantā = possessing extensive knowledge
paññavantā = and wisdom
ke sakkā ususuyetave = who could possibly feel envy?

***

**Obstacle to Holy Life**

**mātā vā hotu dītā vā, itthī nāma sabbāpi brahcariyassa pāripantthikā va (Vi-ṭha 2, 128).**

Whether one is a mother or a daughter, every woman can potentially be an obstacle to Holy Life of a monk.



Verse 51

**Ghaṃsā ghaṃsā sukarehi,**
**maṇiguhā pabhā pabhā.**
**Makkhaṃ makkhampi naggehi,**
**buddhavaṇṇaṃ pabhāpabhaṃ.**
**Etaññū ussuyanopi,**
**ko taṃ cinte makhetave.**

Verse 51

Just as the more pigs fear tigers, they attempt to diminish the brightness of a ruby cave, but the brighter it becomes. Similarly, the more unbelievers endeavor to tarnish the Buddha's virtue, the more it shines. Who could ever think destroying it, even if they harbor jealousy toward the Blessed One once they truly understand him?

---

ghaṃsā ghaṃsā = to diminish the brightness of a ruby cave
sukarehi = pigs fear tigers
maṇiguhā = a ruby cave
pabhā pabhā = the brighter it becomes
makkhaṃ makkhampi = endeavor to tarnish
naggehi = unbelievers
buddhavaṇṇaṃ = Buddha's virtue
pabhāpabhaṃ = the more it shines
etaññū = One once they truly understand him
ussuyanopi = even if they harbor jealousy toward the Blessed One
ko taṃ cinte makhetave = Who could ever think destroying it

***

Verse 56

**Yādiso kosalabhatte,**
**puṇṇapūvepi tādiso.**
**Yādiso kappacīvare,**
**paṃsukūlepi tādiso.**

Verse 56

O Blessed One, you found contentment in the delightful food provided by King Kosala, just as you appreciated the rice flour cake generously offered by Puṇṇā, a humble servant. You were equally filled with joy when presented with a robe woven from lotus stalks by Brahmā Sahampati, and your heart was equally warmed by the simple robe fashioned from discarded rags of a deceased body.

---

yādiso = you found contentment
kosalabhatte = in the delightful food provided by King Kosala
puṇṇapūvepi = the rice flour cake generously offered by Puṇṇā
tādiso = just as you appreciated
Yādiso = you were equally filled with joy
kappacīvare = a robe woven from lotus stalks by Brahmā Sahampati
paṃsukūlepi = the simple robe fashioned from discarded rags of a deceased body
tādiso = your heart was equally warmed

***



Verse 53

**Ediṃ jānaṃ dhimāsaddho,**
**pupphena udakena vā.**
**Dine dine pūjentopi,**
**ko sakko santussetave.**

Verse 53

Who, possessing faith and wisdom, could resist the desire to fully satisfy themselves once they genuinely grasp the profound significance of the Blessed One, although they could offer flowers or water each day?

---

ediṃ jānaṃ = once they genuinely grasp the profound significance of the Blessed One
dhimāsaddho = possessing faith and wisdom
pupphena udakena vā = flowers or water
dine dine = each day
pūjentopi = although they could offer
ko sakko santussetave = Who could resist the desire to fully satisfy themselves?

***

**Quality**

**pabbājento soddhetvā pabbājetha, soddhetvā upasampādetha. ekopi hi kulaputto pabbajjaṃ upasampadañca labhitvā sakalasāsanaṃ patiṭṭhāpeti (Vi-ṭh 4, 72).**

When conferring novice or full ordination upon someone, ensure it is done after careful deliberation. Only those from virtuous backgrounds who attain novicehood or monkhood can contribute significantly to the entire Dispensation.

Verse 54

**Gabbhato mātu nikkhantaṃ,**
**Bodhisattaṃ apūjayuṃ.**
**Nekachattehi brahmāno,**
**devā devā saindakā.**

Verse 54

The Devas, among them Sakka, the king of the Devas, and the Brahmas, paid their respects to the Bodhisatta, the future Buddha, with a multitude of white umbrellas when his mother gave birth to him.

---

gabbhato mātu nikkhantaṃ = when his mother gave birth to him
bodhisattaṃ to the = Bodhisatta, the future Buddha
apūjayuṃ = paid their respects
nekachattehi = with a multitude of white umbrellas
brahmāno = the Brahmas
devā devā = The Devas
saindakā = among them Sakka, the king of the Devas

***



Verse 55

**Ediṃ saraṃ dhimā saddho,**
**anekehi chattādīhi.**
**Dine dine pūjentopi,**
**ko sakkā santussetave.**

Verse 55

Even though they could provide numerous royal umbrellas daily, who among them, possessing faith and wisdom, could resist the temptation to completely fulfill their desires once they had the opportunity?

---

ediṃ saraṃ = once they had the opportunity
dhimā saddho = possessing faith and wisdom
anekehi chattādīhi = numerous royal umbrellas
dine dine = daily
pūjentopi = Even though they could provide
ko sakkā = who could resist
santussetave = the temptation to completely fulfill their desires?

***

**Each Other**
**hīṇādhimuttikā hīṇādhimuttikehi saddhiṃ saṃsandanti samenti. kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti (Saṃ 1, 368).**

People with a negative disposition tend to gather and connect with others who share a similar disposition, while individuals with a positive disposition tend to form connections with others who also have a positive disposition.

Verse 60

**Yasena unnato loko,**
**ayasena ca vonato.**
**Yasāyasā ekaṭṭhānaṃ,**
**ko sakkā amānetave.**

Verse 60

People frequently exhibit arrogance upon attaining fame and feel sorrow when confronted with defame. Who can resist the compelling inclination to admire someone like you who remains unwavering in the face of both fame and criticism?

---

yasena = upon attaining fame
unnato loko = people frequently exhibit arrogance
ayasena ca = when confronted with defame
vonato = feel sorrow
Yasāyasā = in the face of both fame and criticism
ekaṭṭhānaṃ = who remains unwavering
ko sakkā = Who can resist
amānetave = the compelling inclination to admire someone like you?

***

**No frequent asks**
**yācako appiyo hoti, yācaṃ adada mappiyo (Vi 1, 223).**

Someone who frequently asks for alms may become displeasing, and someone who never gives anything is often disliked.



Verse 57

**Yādiso lohapāsāde,**
**rukkhamūlepi tādiso.**
**Yādiso putigomutte,**
**dibbosadhepi tādiso.**
**Ediṃ saraṃ dhimā saddho,**
**ko vo sakkā adātave.**

Verse 57

O Blessed One, you discovered comfort both within the splendid bronze building generously offered by Lady Visākhā and beneath the sheltering branches of a tree. Additionally, you found satisfaction in a medicinal concoction that included putrid bull's urine, deeming it a divine elixir. Who, endowed with faith and wisdom and fully aware of your profound contentment, could ever resist the urge to offer alms to you?

---

yādiso = you discovered comfort
lohapāsāde = within the splendid bronze
rukkhamūlepi = beneath the sheltering branches of a tree
tādiso = you discovered comfort
yādiso = you found satisfaction
putigomutte = in a medicinal concoction that included putrid bull's urine
dibbosadhepi = deeming it a divine elixir
tādiso = you found satisfaction
ediṃ saraṃ = fully aware of your profound contentment
dhimā saddho = endowed with faith and wisdom
ko vo sakkā adātave = who could ever resist the urge to offer alms to you

***

Verse 58

**Duṭṭaṃ jānaṃ kālussiyaṃ,**
**ekantaṃ pāyagāminaṃ.**
**Ekapupphena pūjentaṃ,**
**sakkāpāyā sutārituṃ.**
**Ediṃ saraṃ dhimā saddho,**
**ko vo sakkā adātave.**

Verse 58

If an individual is deeply involved in wicked deeds and is headed towards one of the four woeful states, even a simple act like offering a flower to the Blessed One can hold the potential to free them from these unfortunate states. Who, possessing both faith and wisdom, could possibly resist the strong inclination to offer alms to you? Especially when they are fully aware that a small good deed can yield significant results.

---

duṭṭaṃ jānaṃ kālussiyaṃ = an individual is deeply involved in wicked deeds
ekantaṃ pāyagāminaṃ = headed towards one of the four woeful states
ekapupphena pūjentaṃ = a simple act like offering a flower to the Blessed One
sakkāpāyā sutārituṃ = can hold the potential to free them from these unfortunate states
Ediṃ saraṃ = when they are fully aware of it
dhimā saddho = possessing both faith and wisdom
ko vo sakkā adātave = who could possibly resist the strong inclination to offer alms to you?

***



**Verse 59**

**Lābhena unnato loko,**
**alābhena ca vonato.**
**Lābhālābhā ekaṭṭhānaṃ,**
**ko sakkā amānetave.**

Verse 59

O Blessed One, people often display arrogance upon achieving success and experience sorrow when faced with loss. Who could resist the powerful inclination to admire someone like you who remains steadfast in both prosperity and adversity?

---

lābhena = upon achieving success
unnato loko = people display arrogance
alābhena ca = when faced with loss
vonato = experience sorrow
lābhālābhā = in both prosperity and adversity
ekaṭṭhānaṃ = who remains steadfast
ko sakkā amānetave = who could resist the powerful inclination to admire you?

***

**Sweeping Pracice**

**idaṃ sammajjanavattaṃ nāma buddhehi vataṃ,**
**tasmā taṃ karontena satthusāsanṃ kataṃ hoti.**
**(Vi-ṭha 4, 175)**

This sweeping pracice is highly regarded by the Buddhas, and by engaging in this practice, you align yourself with the teachings of the Buddha.

Verse 64

**Buddho buddhoti ghosopi,**
**dullabho idha bhūvane.**
**Ediṃ jānaṃ bhontaṃ passaṃ,**
**ko sakkā nappasīdituṃ.**

Verse 64

In this world, it is exceedingly difficult to hear the voice of the 'Buddha'. Who, in full awareness of the rarity of encountering someone like you, renowned beyond measure, can possibly resist the profound admiration you inspire?

---

buddho buddhoti ghosopi = the voice of the 'Buddha'
dullabho = it is exceedingly difficult to hear
idha bhūvane = In this world
ediṃ jānaṃ = in full awareness of the rarity
bhontaṃ passaṃ = encountering someone like you
ko sakkā = who can possibly resist
nappasīdituṃ = the profound admiration you inspire

***

**Find Yourself**

**katamaṃ nu kho tumhākaṃ varaṃ yaṃ vā tumhe itthiṃ gaveseyyātha, yaṃ vā attānṃ gaveseyyātha.**
**(Vi. 3, 331).**

Which one is more suitable for you, whether you are searching for the lost woman or trying to find yourself?



Verse 61

**Pasaṃsā unnato loko,**
**nindenāpi ca vonato.**
**Saṃsā nindā ekaṭṭhānaṃ,**
**ko sakkā amānetave.**

Verse 61

It is a common human tendency to become arrogant when praised and to feel sorrow when criticized. How can anyone not admire someone like you who remains unwavering equanimity amidst both praise and blame?

---

pasaṃsā = when praised
unnato loko = a common human become arrogant
nindenāpi ca vonato = feel sorrow when criticized
saṃsā nindā = amidst both praise and blame
ekaṭṭhānaṃ = in awe of your unwavering
ko sakkā amānetave = How can anyone not be

***

**Pay respect to the symbol of Arahats**

**panthe disvāna kāsāvaṃ,**
**chaḍḍhitaṃ mīḷhamakkhitaṃ.**
**sirasamiṃ añjaliṃ katvā,**
**vanditabbaṃ isiddhajaṃ. (Apadāna 1, 52)**

When you come across a yellow robe that has been discarded and soiled by the roadside, it is customary to show your respect for this sacred symbol of Arahats by bowing and raising your hands to your head.

Verse 62

**Sukhena unnato loko,**
**dukkhenāpi ca vonato.**
**Sukhā dukkhā ekaṭṭhānaṃ,**
**ko sakkā amānetave.**

Verse 62

It is a natural human inclination to find joy in happiness and experience sorrow in suffering. Who can resist the profound admiration for someone like you who remains steadfast in the midst of both happiness and suffering?

---

sukhena unnato = to find joy in happiness
loko = a natural human inclination
dukkhenāpi ca vonato = experience sorrow in suffering
Sukhā dukkhā = in the midst of both happiness and suffering
ekaṭṭhānaṃ = remains steadfast
ko sakkā amānetave = Who can resist the profound admiration for someone like you

***

**Serve the Unwell**

**yo bhikkhave maṃ upaṭṭhaheyya, so gilānaṃ upaṭṭhaheyya (Vi 3, 417).**

Bhikkhus, if someone wishes to serve me, they should attend to the monk who is unwell.



How meeting the Buddha leaves an indelible love in one's heart.

Verse 63

**Dvattiṃsa mahāpurisa,**
**lakkhaṇehi upetakaṃ.**
**Soṇṇaṃ kāyaṃ passanto,**
**ko sakkā nappasīdituṃ.**

Verse 63

O Blessed One, who, upon beholding your body adorned with the thirty-two characteristics of a perfect being and radiating a golden glory, can possibly restrain the profound admiration evoked by one such as you?

---

dvattiṃsa mahāpurisa lakkhaṇehi = the thirty-two characteristics of a perfect being
upetakaṃ = adorned with
soṇṇaṃ = radiating a golden glory
kāyaṃ passanto = upon beholding your body
ko sakkā = who can possibly
nappasīdituṃ = restrain the profound admiration evoked by one such as you

***

Verse 68

**Verīsupi ca sattesu,**
**na vihiṃsanti sādhavo.**
**Suvaṇṇampi hi attānaṃ,**
**randhantaṃ nakudā dahe.**

Verse 68

Noble individuals abstain from causing harm to their adversaries, just as gold remains unharmed even a person who melted it.

---

verīsupi ca sattesu = to their adversaries
na vihiṃsanti sādhavo = Noble individuals abstain from causing harm
suvaṇṇampi hi = just as gold
attānaṃ = it (the gold)
randhantaṃ = even a person who melted it
nakudā dahe = remains unharmed

***

**Do good right now**

**ajjeva kicca mātappaṃ, ko jaññā maraṇaṃ suve.**
**na hi no saṇgaraṃ tena, mahā senena maccunā.**
**(Ma-ṭha 4, 170)**

Make every effort to doo good today, for who can foresee what tomorrow may bring? There are no prearranged appointments with the king of death and his formidable entourage.



Verse 65

**Nakkhattānaṃ mukhaṃ cando,**
**ādicco tapataṃ mukhaṃ.**
**Pabbatānaṃ mukhaṃ meru,**
**sambuddho dhimataṃ mukhaṃ.**
**Ediṃ jānaṃ dhimā santo,**
**ko sakkā nappasīdituṃ.**

Verse 65

O Blessed One, in this world, the moon reigns supreme among the constellations, the sun stands as the foremost among all that shines, Mount Meru towers above all mountains, and you, above all, are the preeminent among the wise. With this profound understanding, who, among the wise and noble, could possibly resist the deep admiration you inspire?

---

nakkhattānaṃ mukhaṃ cando = the moon reigns supreme among the constellations
ādicco tapataṃ mukhaṃ = the sun stands as the foremost among all that shines
pabbatānaṃ mukhaṃ meru = Mount Meru towers above all mountains
sambuddho dhimataṃ mukhaṃ = you, above all, are the preeminent among the wise
ediṃ jānaṃ = With this profound understanding
dhimā santo = among the wise and noble
ko sakkā nappasīdituṃ = who could possibly resist the deep admiration you inspire?

***

**Recognizing the Buddha as the foremost among all noble individuals.**

Verse 66

**Dujjanesupi sattesu,**
**anukampenti sādhavo.**
**Kuṭṭhīnampi nāsikagge,**
**kuñkumaṃ surabhiṃ jane.**

Verse 66

Noble individuals can extend their assistance to those who are less fortunate, and the fragrance of perfume can reach even the nostrils of people afflicted with leprosy.

---

dujjanesupi sattesu = to those who are less fortunate
anukampenti sādhavo = noble individuals can extend their assistance
kuṭṭhīnampi nāsikagge = even the nostrils of people afflicted with leprosy
kuñkumaṃ surabhiṃ jane = the fragrance of perfume can reach

***



Verse 67

**Bālakesupi sattesu,**
**dayaṃ kubbanti sādhavo.**
**Magānampi hi sammukhe,**
**na cando komudaṃ hare.**

Verse 67

Compassion can be shown by noble individuals even towards those who may lack wisdom, and naturally, the moon in the sky would not obstruct its regular light upon the graceful antelopes.

---

bālakesupi sattesu = even towards those who may lack wisdom
dayaṃ kubbanti sādhavo = Compassion can be shown by noble individuals
magānampi hi sammukhe = upon the graceful antelopes
na cando komudaṃ hare = the moon in the sky would not obstruct its regular light

***

**Be parents of monks and nuns**

**yesaṃ sāsane pabbajitā puttadhītaā na thanti, n ate sāsane kattabbakicccāni attano bhāraṃ katvā vahanti.**
**(Sārattha-ṭī 1, 134)**

Parents who do not have sons or daughters who choose to become monks or nuns often do not take on the responsibilities of the Dispensation as their own.

Verse 72

**Ajānatesupi sattesu,**
**dhmmaṃ desenti sādhavo.**
**Agambhīresupi khettesu,**
**mahādevo bhivassaye.**

Verse 72

The noble individuals deliver their Dhamma talks to those who may not possess the intellectual capacity to fully comprehend them, much like how a heavy rain nourishes parched lands effectively.

---

ajānatesupi = who may not possess the intellectual capacity to fully comprehend
sattesu = to those
dhmmaṃ desenti sādhavo = The noble individuals deliver their Dhamma talks
agambhīresupi khettesu = parched lands effectively
mahādevo bhivassaye = how a heavy rain nourishes

***

**The cornerstone Dispensation of the Buddha**

**vinayo nāma buddhasāsanassa āyu, vinaye ṭhite sāsanaṃ ṭhitaṃ hoti (Vi-ṭha 1, 11).**

The Vinaya, the code of conduct, is the cornerstone of the Buddhasāsana's existence. When the Vinaya is upheld, it signifies the continued presence of the Dispensation of the Buddha.



Verse 69

**Duppaññesupi sattesu,**
**nāvamaññanti paṇḍitā**
**Andānampi hi sammukhe,**
**cakkhumā nandhataṃ gato.**

Verse 69

Wise individuals do not hold disdain for the uneducated, and those with insight do not turn a blind eye to those who lack it.

---

duppaññesupi sattesu = for the uneducated
nāvamaññanti paṇḍitā = Wise individuals do not hold disdain
andānampi hi sammukhe = to those who lack it
cakkhumā = those with insight
nandhataṃ gato = do not turn a blind eye

***

**Mind creats the world**

**cittena nīyate loko, cittena parikassati.**
**cittassa ekadhammassa, sabbeva vasamanvagū.**
**(Saṃ 1. 36.)**

The world is guided by the power of the mind, which directs it in various directions. The mind is the force that holds everything under its sway.

Verse 70

**Dussīlasupi sattesu,**
**na virosenti sīlavā.**
**Naggānampi hi sammukhe,**
**na poso naggataṃ gato.**

Verse 70

Virtuous individuals avoid subtly criticizing those lacking virtue, and a person with a stable mind refrains from undressing even in front of those who are mentally unstable and vulnerable.

---

dussīlasupi sattesu = those lacking virtue
na virosenti sīlavā = Virtuous individuals avoid subtly criticizing
naggānampi hi = those who are mentally unstable and vulnerable
sammukhe = even in front of
na poso naggataṃ gato = a person with a stable mind refrains from undressing

***

**Respect the monks' belongings**

**pabbajitaparibhogo hi agārikānaṃ cetiyaṭṭāniyo.**
**(Vi-ṭh 2, 67)**

Monks' belongings can be placed within a Cetiya, which serves as a shrine for laypeople.



Verse 71

**Dubbacesupi sattesu,**
**nāvakujjhanti paṇḍitā.**
**Atekicchassa sammukhe,**
**bhisakko na mataṃ gato.**

Verse 71

Wise individuals would not get angry with someone who doesn't listen to them, just as a physician would never die in front of a patient who is near death.

---

dubbacesupi sattesu = with someone who doesn't listen to them
nāvakujjhanti paṇḍitā = Wise individuals would not get angry
atekicchassa sammukhe = in front of a patient who is near death
bhisakko na mataṃ gato = a physician would never die

***

**Don't stray from the correct path**

**chandā dosā bhayā mohā, yo dhammaṃ ativattati.**
**nihīyati tassa yaso, kāḷapakkhe va candimā (Vi 5, 292).**

If you stray from the path of Dhamma by indulging in love, hate, fear, and ignorance, your fame will gradually diminish, like the fading moon.

**Personal aspirations and contemplations.**

Verse 76

**Evaṃ guṇūpeto nātho,**
**samattho dātu māmataṃ.**
**Natasā tamhi me hotu,**
**manākulaṃ sukhaṃ khalu.**

Verse 76

The Lord of Great Compassion possesses such numerous qualities that enable him to guide humans, devas, and Brahmās towards the path of Nibbāna's deathlessness when they follow, revere, and attentively listen to him. May I, who follow, revere, and listen attentively to him, be unhindered and truly happy.

---

evaṃ guṇūpeto = possesses such numerous qualities
nātho = The Lord of Great Compassion
samattho = that enable him to guide humans, devas, and Brahmās
dātu māmataṃ = towards the path of Nibbāna's deathlessness
natasā tamhi = when they follow, revere, and attentively listen to him
me hotu = May I, who follow, revere, and listen attentively to him, be
manākulaṃ sukhaṃ khalu = unhindered and truly happy

The End

***



Verse 73

**Nigguṇesupi sattesu,**
**paññaṃ sikkhanti sādhavo.**
**Caṇḍālāanmpi gāmesu,**
**mahāmegho na vajjaye.**

Verse 73

Noble individuals generously share their knowledge with those who may lack virtue, much like a torrential rain showers over villages inhabited by grave diggers.

---

nigguṇesupi sattesu = with those who may lack virtue
paññaṃ sikkhanti sādhavo = Noble individuals generously share their knowledge
caṇḍālāanmpi gāmesu = over villages inhabited by grave diggers
mahāmegho na vajjaye = a torrential rain showers

***

**Do for others**

**saccaṃ punapi saccanti, bhuja.mukkhippa vuccate.**
**sakattho natthi natteva, paratthassa ma.kubbato.**

It's crucial to emphasize that your benefit wouldn't exist if you didn't do for others. I confidently raise my arm to assert that it can never be any other way.

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Verse 74

**Ediṃ saraṃ santā santo,**
**sabbesaṃ dujjanādīnaṃ.**
**Dayaṃ mettaṃ sujanetā,**
**anuggaṇhanti sabbadā.**

Verse 74

Reflecting on these simple principles, extraordinary individuals with noble qualities, can consistently exude loving-kindness and compassion toward all, thereby exerting a significant influence on both those who are noble and those who may not possess such nobility.

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ediṃ saraṃ = Reflecting on these simple principles
santā santo = extraordinary individuals with noble qualities
sabbesaṃ = toward all
dujjanādīnaṃ = on both those who are noble and may not possess such nobility
dayaṃ mettaṃ sujanetā = can exude loving-kindness and compassion
anuggaṇhanti = exerting a significant influence
sabbadā = consistently

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Verse 75

**Ye te santā santatarā,**
**tesaṃ aggo tathāgato.**
**Ediṃ saraṃ dhīmā ko taṃ,**
**na sakkā appiyetave.**

Verse 75

Among the exceptional individuals endowed with noble qualities, the Blessed One stands foremost. Contemplating this, how could anyone, possessing great wisdom, refrain from wholehearted affection to him?

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ye te santā santatarā = Among the exceptional individuals endowed with noble qualities
tesaṃ aggo tathāgato = the Blessed One stands foremost
ediṃ saraṃ = Contemplating this
dhīmā = possessing great wisdom
ko = anyone
taṃ = to him (the Blessed One)
na sakkā appiyetave = refrain from wholehearted affection

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Notes

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